

.. 11. Through. his power? the rivers sport;
 since lie Vsrgs rax.
 lias opened (a way for them,)- by Ms th-
 iinderboll
 Establishing Ms supremacy? and granting a
 (recom-
 pense) to the giver (of the oblation), he, the
 swiffc-
 movingj provided a'resting-place for TtrBviTL³

12. Im>BAj who art the qniek-moYing
 and
 strength-endowed lord (of all), hurl thy
 thunderbolt
 against this YKETRAJ and sever Ms joints,
 —as
 (butchers out np) a cow,^b—that the rains
 may issue
 from Mm, and the waters flow (over the
 earth).

IS. Proclaim, with new hymns, the
 former ex-
 ploits of that quick-moving IKDEA, when,
 wielding
 his weapons in battle, he encounters
 and. destroys
 Ms enemies.

14. Through fear of him, the stable
 mountains
 (are still); and, through dread of Ms
 appearance,
 heaven and earth tremble. May NODHAS,
 praising,
 .repeatedly, the preserving power of that
 beloved
 INDEA, be speedily (blessed) with vigour.

15, To Mm has that praise been offered
 which
 •he, sole (victor over Ms foes), and lord of
 manifold

* The name of a *Ijtith**, who, the Scholiast
 adds, had been,
 immersed in water: *Indra* brought him to dry
 land!

^b The text has, cut in "pieces the limbs of *Fritr**, as of

a cow,
 {gw no): the commentator supplies the restj—as
 worldly men,
 the carvers of flesh, divide, here and there, the limbs of
 animals.
 The expression is remarkable, although it may not be
 quite clear . ,
 what is meant by the term used by *Say%na, v&artdrahf*
 catters-np,
 orcarrers, Perhaps the word should be *viiffretdrak*,
 venders of meat,
 butchers. At any rate, it proves that no horror was
 attached to the
 notion of a joint of beef, in ancient days, among the
 Hindus*